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Dr. CONET's
Affize - SERMON
At TAUNTON.





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ARIZC
AT TUNTON

Ex dono authoris.

Apr. 15. 1731.

*The Happiness or Misery of a Nation
dependent upon the Principles and
Conduct of its Governors.*

A
S E R M O N

P R E A C H ' D at

T A U N T O N,

March 14, 1731.

At the A S S I Z E S held there for the
County of S O M E R S E T,

By the Right Honourable the
Lord Chief Baron Reynolds

And the Honourable

Mr. Justice DENTON.

By *THOMAS CONEY*, D. D. Prebendary of
Wells, Vicar of *Over-Stowey*, and Rector of
Chedzoy in *Somersetshire*.

*Publiſh'd at the Request of the High Sheriff, and the Gentlemen
of the Grand Jury.*

L O N D O N,

Printed for W. I N N Y S in St. Paul's Church-yard,
and J. L E A K E in Bath. M D C C X X X I.

1731

The Happiness or Misery of a Nation
is dependent upon the Principles and
Conduct of its Government.





To the WORSHIPFUL

William Fraunceis, Esq;

High Sheriff of the County of SOMERSET ;

And, to the Gentlemen of the *Grand Jury*, viz.

Thomas Carew, Esq;
John Bamsfylde, Esq;
Alexander Seymour, Esq;
Edward Dyke, Esq;
Jepp Clark, Esq;
Francis Newman, Esq;
Thomas Popham, Esq;
Cannon Southey, Esq;
John Prockter, Esq;
Adam Martin, Esq;
David Tea, Esq;

Thomas Napper, Esq;
Robert Everard, Esq;
John St. Alban, Esq;
Zach. Periam, Esq;
John Doble, Esq;
John Baker, Esq;
George Peppin, Esq;
Edward Topp, Esq;
Nicholas Ritherdon, Esq;
John Burland, Esq;
Thomas Hayward, Esq;

GENTLEMEN,



OUR kind Acceptance
of the following Dis-
course is a fresh Testi-
mony of your Affection
to the *Preacher* ; and
your Orders for the Publication of
it,

m

The Dedication.

it, as strong a Proof of your Love
for your Country.

Should I refuse to *Print* what
you have favour'd and distinguish'd
by your Approbation, I should con-
tradict my own Doctrine, and be
wanting in Obedience to those *Good*
Governors, whom I endeavour to
recommend.

As this *Sermon* was thrown toge-
ther in the Intervals of a severe
Sickness; so I hope, you will im-
pute the Imperfections of it to my
Distempers; and when you perceive
my Invention to flag, or my Periods
to be disorder'd, you will conclude the
Author apprehensive of some fresh
Attacks from the *Gout* or *Stone*.

Such

The Dedication.

Such a charitable Construction of
my Labours would as much become
the Height and Dignity of your
Stations, as it is necessary to cover
the Defects and Weaknesses of

Your most Obedient, and

Bath, March
29, 1731.

Obliged Servant,

Thomas Coney.

PROV.

The Dedication

Such a charitable Construction of
my Labours would as much become
the Height and Dignity of your
Station, as it is necessary to cover
the Defects and Weaknesses of

Your most Obedient, and

Obliged Servant,

Edw. Young
20. 1734.

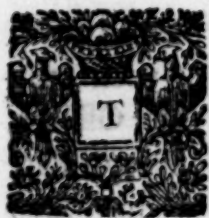
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PROV.



PROV. XXIX. 2.

When the Righteous are in authority, the People rejoyce: but when the Wicked beareth rule, the People mourn.



THESE Words are one of the politic Maxims of a great and Puissant Prince, whose *Crown* was the Gift of God, and whose *Throne* was established in Righteousness: A Prince, who had the Entail of his Father's Virtues, as well as his Dominions, and an uninterrupted Flow of Peace and Prosperity to adorn his Reign, and enrich his Dominions.

AND that this Prince might not be wanting in the Arts of *Governing*, or deficient in any of the personal Qualifications of a good Governor, he applies himself, at his first Accession to the Throne, to the Fountain of

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Wisdom, and the Giver of all good Gifts, that he would bestow upon his Servant an understanding Heart, to judge God's People, that he might discern between good and bad. For who (says he) is able to judge this thy so great a People, whom thou hast chosen, and which cannot be numbred nor counted for Multitude * ?

THE Importance of the Charge put a Damp upon the Honour of it; the Dread of Injustice suggested an uncommon Caution in acting; and the Preservation of the People's Liberties added a Keennes and Ardor to the Prayers of the Monarch.

IN fine, God was so well pleased with the Petition of King Solomon †, with the Modesty and Self-denial of the Offerer, and the dis-interest'd Views of every Part of the Address: God was (as I may say) in such Admiration, that this young Prince should not be captivated with Grandeur and Riches; nor grasp at the Glories of a long Reign, or the gaudy Triumphs over an expiring Enemy, that he super-added even all these Felicities to his more valuable Choice of *Wisdom*; and further promises him, *That*

* 1 Kings 3. 8, 9.

† Ver: 10, 11, 12, 13.

*if he would walk in his Ways, and keep his Statutes and his Commandments, as his Father David did walk, then he would lengthen his Days *.*

Present Blessings, ye see, were to light on the Head of the Monarch, and future Promises to enliven his Expectations. Obedience was to transmit the Regalities to his Posterity; The Administration of Justice to augment every Degree of his Happiness; and the Care of the People to perpetuate the memory of his prosperous Reign.

Now this being the Case of *Solomon* in respect of *Himself*, his *Family* and his *Kingdom*, He might very well, from his own Experience, form those general Maxims of Government which are dispers'd up and down through the Book of *Proverbs*; and by putting himself in the place of other Potentates and Rulers, pronounce the Happiness or Misery of their Subjects from the respective Virtues or Vices of their Masters.

When the Righteous are in Authority, the People rejoyce: But when the Wicked beareth Rule, the People mourn.

* Ver. 14.

By the *Authority of the Righteous*, and the *Bearing Rule of the Wicked*, I would not confine Power only to the Supreme Magistrate, but extend it to all such as act by his Commission, and are his Deputies and Substitutes, to put the Laws in Execution, and regulate the Behaviour and Manners of a Nation.

By the *Rejoycing of the People*, I would not barely rest in some outward Expressions of Mirth; but carry it to that Solid Pleasure and Satisfaction of the Heart, which arises from a Just Reflection upon those many Privileges and Advantages they Enjoy.

MOURNING, on the contrary, may in this Place imply a Regret of Mind for the Loss of former Happiness, a Dejection for the Suffering of present Miseries, and some Sorrowful Expostulations for Want of the Comforts and Necessaries of Life.

FROM the Words thus guarded and explain'd, these two Observations do evidently result.

First, The Joy and Satisfaction, which the Subject receives from the wise and regular Administration of good Governors.

Secondly, The Sorrow and Misery which distract a Nation, when Dominion is lodged in wicked Hands.

THE *First* of these Observations shall be the main Subject of our ensuing Discourse: And the *Second*, (as being, I hope, foreign to the Case of our present Constitution,) shall be dismiss'd with some general Remarks, in Order only, that beholding the Misery of Others, we may learn to Applaud the Happiness of our selves.

WHEN these Two Observations are dispatch'd, I shall, in the last place, apply myself to the People, for the Returns of Love and Gratitude to their Superiors, and a Conduct and Behaviour every ways suitable to the many Pleasures and Advantages they receive from good Government.

First, Then I am to consider the Joy and Satisfaction which the Subject receives from the wise and regular Administration of good Governors; *When the Righteous are in Authority, the People rejoyce.*

THE

THE Foundation of this Remark results from a due Interpretation of the Word, *Righteous*; a Term of a very large and extensive signification in Scripture; but, as applicable to good Government, capable of being restrain'd to the *Four* following Particulars.

First, The Orthodox and Christian Principles of our Governor, for the Protection of the People in their Religious Rights, according to the Laws of that Constitution, by which he governs.

Secondly, A prudent Management of the Revenue arising from the Labours and Estates of the People, so as it may answer the End of the Donation, and no ways contribute to the Oppression and Impoverishing of the Donors.

Thirdly, A Due Dispensation of Justice for the Encouragement of the Innocent, and the Peace of the Community.

Fourthly, A Suppression and Punishment of Vice, for the further Security of the Subject in his Life and Property.

First,

First, I am to consider the Interest of the People in the Orthodox and Christian Principles of their Governor, by which he is engaged to protect them in the Exercise of Religion, according to the Laws of that Constitution by which he governs.

RELIGION, *having the Promise of this Life and of that which is to come*, must be very dear to such of its Professors, as have any Inheritance upon Earth, or any Expectations from Heaven. Every Breach of an Article of Faith is an Invasion of Property, and every sanguinary Proceeding an Hostility upon Conscience. Every irreligious Book is an Arraignment of our Christian Birth-right, and a Contesting of our Title to Salvation. The Publication of false Notions is a Declaration of War against our Lord and Saviour, and an Encroachment on the Liberties of his faithful Subjects. Heresie over-turns the Gospel, and Schism defaces the Beauty of the Church. Infidelity saps the Foundations of all Government, and Blasphemy is an Attack upon that God, *by whom Kings rule, and Subjects live.*

FOR the Stifling of these Evils, I shall give you the Words of an eminent Prelate, from his *First Pastoral Letter*, who commands

mands your Attention both as a *Lawyer* and a *Divine*, and who, from his noted Principles of Moderation and Indulgence, cannot be suppos'd to fall into any *Persecuting Measures*.

" I cannot, (says he) but think it the
 " Duty of the Civil Magistrate at all times,
 " to take Care that Religion be not treated
 " either in a Ludicrous, or a Reproachful
 " Manner; and effectually to discourage such
 " Books and Writings, as strike equally at
 " the Foundation of all Religion, and of
 " Truth, Virtue, Seriousness, and good Man-
 " ners; and by Consequence at the Foun-
 " dation of civil Society.

FROM this Quotation, together with what was remark'd before, I think the People have a double Claim upon the Civil Power, in religious Matters; *One*, to be secur'd from the Insults of *Error*; and *Another*, to be protect'd in the Exercise of *Truth*.

UPON any Failures in these Points, Suspicions rankle in the Breasts of the Multitude, and Revilings get into their Tongues. Heavy *Grievances* are complain'd of, and bitter *Remonstrances* pen'd. Religion has frequently bewail'd her own Misfortunes, and made the most terrible Out-cries against Tyranny and Oppression. The Danger of the

the Church has been magnified, and Persecution founded from every Quarter of the Kingdom. Cabals and Leagues have been form'd, and Covenants and Engagements entred into. Resistance has been legitimated, and Self-preservation taken up Arms. *To your Tents, O Israel, has been the Sanctified Alarm : What Portion have we in David ? What Inheritance in the Son of Jesse, ** has been the upbraiding Language of a discontented Majority ? In fine, the Abdication of Kings has prov'd the Consequence of abusing Authority, and the Revolution and Loss of Kingdoms the Fate of those who have trampled upon the Religious[†] of their injur'd Subjects.

Rights

I don't, My Brethren, pretend, that in all the Facts here alluded to, the Consciences of Male-contented have been rightly inform'd in their religious Scuffles, and exorbitant Demands upon their Superiors. But this I observe, That Religion, whether true or false, has a powerful Sway and Influence on the People : And from hence I would suggest, that the Safest Expedient to prevent Mutinies, and secure the Continuance of a Good Government, would be to leave the People in the full Possession of those religious

* Kings 12. 16.

Privileges which the Law has given them, that the Minds of sober and well-dispos'd Christians may be comforted in their Loyalty and Obedience; and the many destructive Claims of refractory and seditious Persons quell'd and subdu'd.

UNDER this Holy Protection, I cannot but mingle my self with the Joys and Acclamations of the Multitude, and glory in my own Felicity, as a Native of *England*, and a Professor of the *Catholic Faith*. For as it was one of the great Promises to the Church, That *Kings should become her Nursing Fathers, and Queens her Nursing Mothers* *; so it is the eminent Happiness of our own Constitution, that *Christianity* is incorporated with the State, and the Precepts of the Gospel give the greatest Vigour and Energy to our National Laws. For the Satisfaction of the People, our Kings are obliged by the *Act of Settlement*, to be in Communion with the *Established Church*. No Pretence of a Foreign Birth is to exempt the Sovereign: None of the Prejudices of Education are to break the Bonds of Unity and Peace: No Plea of a different Form of Ecclesiastical Government, to

* Isa. 59. 23.

confront our Primitive EPISCOPACY, or vacate the Use of our Pious LITURGY.

Secondly, The Interest and Good of the People is further to be consider'd, in the prudent Management of such Revenues as arise from their Labours and Estates, so as the Use may answer the End of the Donation, and no ways contribute to the Oppression and Impoverishing of the Donors.

As the Sovereign, upon some pressing Occasions, has the Command of the Lives and Fortunes of his Subjects; so it is a Joy to the same Subjects that their Blood is not idly spilt, nor their Substance embezzled upon every frivolous Pretence. The Necessity of Affairs is such an Argument as no Man can be insensible of, who has any Love for his Country, or any Desire of preserving his own Interest in the Good of the Public. The Inroads and Encroachments of an Enemy must be oppos'd, and Force and Violence repell'd in the same rough and martial Methods by which they are committed. To be tame Spectators of the Ruin of our Country, is unbecoming the Bravery of an *English* Spirit. To be insulted abroad, or plunder'd at home,

is equally distastful to the Fortitude and Wisdom of a free Nation.

If any of these Calamities should happen, 'tis the Happiness of the People that the *Righteous are in Authority*. For with *These* they can repose the greatest Confidence; With *These* they can entrust the the largest Treasure.

As the Demands of the Crown must, upon some Exigences, be great, and the Expences of the Public run high; so it is a Comfort to the Subject, that no Monopoly of Places, or unnecessary Increase of Pensions; No aggrandizing of Families, or Enriching of Relations, add to the Weight of National Burdens, or sink the Loyal into Want and Penury. Under such a Government, *the Extortioner shall not consume what the Righteous hath gain'd, nor the Spoiler eat the Labours of the Frugal*. No Dread of Corruption sinks the Spirits of the People; No greedy Pursuit of Self-interest sours their Tempers. The Country applauds the Court, and the Senate the Ministry. The Merchant pays his Tribute, and the Peasant his Taxes. The Sailors go down with Pleasure to the Sea in Ships, and occupy their *Business* in great Waters. The Mechanic rises early to serve his
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Sovereign, and sits up late to Support his Country. Every Soul eats the Bread of Carefulness, and yet every Soul congratulates the wise Administrations of a frugal Government.

Thirdly, Another Satisfaction which the People reap from good Government, is a due and regular Dispensation of Justice, for the Encouragement of the Innocent and the Prosperity of a Nation.

As Man was design'd by Nature for a Sociable Creature, and is endow'd by the Creator with all the Gifts and Graces which may qualify him for that End; so he has a sort of an Hereditary Right to Justice, that he may answer the End of his Being, and be serviceable to the Preservation of that Community to which he belongs. *If the Foundations be cast down, what shall the Righteous do?* Justice is the Support of Government, and the Bond of Unity and Peace. It is the Basis of Commerce and Traffic, and the very Life of Treaties and Alliances. It is the Honour of a Nation abroad, and the Prosperity of its Inhabitants at home. It secures the Credit of the Fair Trader, and guards the good Name of an inoffensive Neighbour.

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It stifles the Malice of a false Tongue, and drowns the Clamours of Lying and Defamation.

UNDER the Protection of Justice, *Faith* returns to the Earth, and *Truth* walks unguarded through our Streets. Rapine and Violence hang down their Heads, and Compacts and Agreements obtain their natural Force. *Her Rulers are not a Terror to good Works, but to the evil* *. Magistracy is instituted for the Benefit of Society, and the civil Sword is to guard the Wealth and Prosperity of a Nation. *Wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have Praise of the same: For he is the Minister of God to thee for good* †.

Now this *Ministration for good* was never more conspicuous than in our own Nation, where Men of Learning and Probity in their Profession, Men of noted Candor and Compassion, as Advocates for the Distress'd, are deputed by the King to bear Controversies, and to judge in the Land, that every Man which bath any Suit

* Rom. 13. 3.

† Ver. 4.

or Cause, might come to them, and they might do him Justice.

JUSTICE indeed is always pleading for the Innocent, and daily presiding in our Courts of Judicature. She takes her Residence with our Commissioners of the Peace in the Country, and instructs every Body Politic and civil Incorporation for the Interest of their respective Inhabitants.

BUT at Two particular Seasons of the Year, she appears with more Solemn Pomp, and a larger Retinue of Clients. Then the Windows of Heaven seem to be opened, and the Fountains of the great Deep broken up. The Skies pour down Righteousness, The Earth openeth and bringeth forth Salvation. Judgment runneth down as Waters, and Equity as a mighty Stream. Justice takes her beloved Circuits, and makes her Progress through the whole Land. She uttereth her Voice in the Streets, and crieth in the chief Places of Concourse. She invites and

¹ 2 Sam. 15.3, 4.

² Gen. 7.11.

³ Isa. 45.8.

⁴ Am. 5.24.

⁵ Prov. 1.20, 27.

intreats, she offers and solicites, she assists and directs, as Objects present, and Occasions require.

Fourthly, The last Advantage which the Subject receives from good Government, is the Suppression and Punishment of Vice, for the Security of his *Life* and *Property*.

JUSTICE may be well represented with a double Aspect, frowning upon the Transgressor with as much Sternness and Rigour, as she smiles upon the Innocent with Delight and Complacency. She holds Punishments in her *Left Hand*, as well as Rewards in her *Right*; and brandishes the *glittering Sword* over the Criminal's Head, when the Entreaties of Mercy can make no Impression upon his Heart.

IN this View, the Civil Magistrate is styl'd an *Avenger*, a *Terror to bad Works*, and an *Executor of Wrath upon him that doth Evil* *: The Law, (which is to regu-

* Rom. 13. 3, 4.

late his Proceedings,) is made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for Murderers of Fathers and Murderers of Mothers, for Manslayers, for Whore-mongers, for them that defile themselves with Mankind, for Men-stealers, for Liars, and for perjured Persons*.

IN such desperate Cases, Mercy and Indulgence lose their wonted Plea; neither should the Preservation of a Criminal encroach upon the Rights of Nature, or be thrown into the Balance with a national Good.

How should Peace be within our Walls, and Plenteousness within our Palaces †; whilst Mischief and Wickedness are in the midst thereof, and Deceit and Guile go not out of our streets ‡?

* 1 Tim. i. 9, 10.

† Psal. 122. 7.

‡ Psal. 50. 11.

How should our Brethren and Companions enjoy Health and Prosperity, when they are threatned by Incendiaries at home, and attack'd by Ruffians abroad?

How can the Cattel feed upon a thousand Hills, and the Valleys stand so thick with Corn that they laugh and sing*; if the Extortioner may consume our Labours, and Vagrants and Robbers make Seizures at Pleasure?

How should our Land yield her Increase, and the Owners and Proprietors sit unmolested under their own Vine, and their own Fig-tree†; when Plundering and Devastation ravage our Territories, and Riots and Murders consume the Innocent?

* Psal. 50. 10. Psal. 65. 13. Psal. 109. 10.

† Mic. 4. 4.

If, therefore, a Nation is to be preserv'd, and the Interest of the People maintain'd; If Life is to be defended, and Property distinguish'd; If the Improvement of our Country is to be consulted, and her Tillage and Manufactures encourag'd; The Magistrate must not bear the Sword in vain, nor the Mutinous and Disobedient expect Impunity. The Civil Sanction must give Spirit to the Laws; Fetters and Imprisonment must awe the Guilty, and the Judge stand always at the Door for a Terror to Malefactors. But,

Secondly, The Text leads us to make some Remarks upon the Sorrow and Misery which must distract a Nation, when Dominion is lodg'd in wicked Hands.

AND it is no small satisfaction that this seemingly ungrateful Task can be perform'd, by a Display of our own Happiness, at the same Time that we expose the Oppression of our Neighbours. *When the Wicked beareth Rule, the People mourn.*

THIS Assertion was never more fully verified than in the several Reigns of the Kings of *Judah* and *Israel*, whose personal Vices brought Plagues, Famines, Defeats, Plunderings, Captivities, and at last a total Destruction upon their People and Dominions.

Quicquid delirant reges, plectuntur A-
chivi *.

BUT forasmuch still as Idolatry was the leading Crime of the *Jewish* Monarchs, and the *Calves* of *Dan* and *Beth-el* were standing Provocations to a God of Jealousie; Forasmuch also as this heinous Sin is expell'd with Popery from our Nation, and secur'd from a Return by a *Protestant Succession*; We have some Grounds to hope that the Wrath of Heaven may be appeas'd, and that the Ruin of *Judea* shall never be our Fate.

* *Horat.*

WHOEVER would see Misery in her most frightful shapes, must look into Countries where Liberty is suppress'd, and Papal and Arbitrary Power appears in all its Tyranny and Exactions. There Rachel may be heard weeping for her Children, and refusing to be comforted, because they are not *. There Zion may mourn, and Judah be carried into Captivity: The young Men may be slain with the Sword, and the Virgins not given in Marriage. The Will of the Prince is the Rule of Justice, and a Blood-thirsty Ministry are the Executioners of his Pleasure. Religion is enervated for secular Designs, and the Traditions of Men vacate the Commandments of God: The Purity of the Gospel is blended with Paganism, and Devotion lost in Ceremony and Superstition.

THIS was the heavy Yoke which gall'd the Neck of our Ancestors; The Rod of Iron which none of their Posterity can submit to be ruled with.

* Matt. 2. 18.

SHOULD any Danger now threaten us, it must probably arise from a different Quarter: Should any Judgments hang over our Heads, they must be the Products of another Set of Vices.

COULD we indeed, give into the Complaints of our Enemies, and suppose Corruption in one Branch of our Constitution, and Male-Administration in another: Could we suppose, that those who make the Laws, are the most forward to break them; and that Inferiors only are bound, that Superiors might have the greater Range of Licentiousness. Could we suppose, that in our most public Places of Concourse, Oaths and Blasphemy were the Practice of Great Men; and that Gaming and Assemblies broke in upon the Laws for the Observation of the Sabbath, and the Suppression of Prophaneness and Immorality: Could we suppose, that our Churches should be empty, unless for the procuring of a Qualification; and that fewer Complements were paid to God in his House, than to a Prime Minister of State at his *Levee*: Could we suppose, that Journeys should be always undertaken, and Riding for Wagers enterprized, upon the Days of Religious Rest, and

at the most solemn Hours of Divine Worship; and *That* too in the very Face of our *Metropolis*, in the public View of so many thousand Spectators, and in open Contempt and Defiance of the Laws of God and our Kingdom: Could, I say, These, or any such-like Enormities be fix'd upon Men in high Stations, the *People might mourn* for the Wickedness of them *that bear Rule*: The People might expect the Vengeance of God in some National Judgments, and dread the suffering in their own Persons for the *Guilt* of their Superiors.

BUT since, on the Contrary, our Constitution is so well grounded, and the Administration of it remains a dead Weight upon Sin and Immorality: Since the Virtues of our Sovereign are so notified in the Examples, are so conspicuous by the Imitation of his Ministers; and the Usefulness of all that are *put in Authority*, is sufficiently known by the Integrity and Incorruptness of their Officers: Who is the Man that dares, at this happy Juncture, to sow Sedition among the People? Who is he, that by Ungodly Suspicions and Crafty Inuendoes, would shake our Loyalty? Or, by Secret Intelligences, or an Unfair

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Representation of Public Facts, would impeach the Morals and Fidelity of our Rulers? ----- And this brings me in the

Third and last Place, to address myself to the People for a Conduct and Behaviour suitable to the many Advantages they receive from a good Government.

First Then, Let the People live according to *Law* and *Religion*: And then they will have a Rule and Standard for their Actions, and know how to avoid the Annoyance of Others; as well as sue for the Redress, or procure the Peace of themselves. *The Lawless and Disobedient*, are the Patrons and Fomenters of Disorder, and the very Pests of good Neighbourhood and Society: But Religion calms the Outrages of Excess and Anger, and smooths down the rugged Dispositions of corrupted Nature. *Law* determines the Limits of Property; and composes those *Wars* and *Fightings*, those *Envyings* and *Contentions*; which are generated by *Lust*, and propagated by *Revenge* and *Pride*.

Secondly,

Secondly, Let not the People incommode a good Government, by too eager an Affec-
tation of *Liberty*.

LIBERTY indeed, if rightly stated, is the Ornament of any Constitution; and as oppos'd to *Tyranny* on the one hand, and *Slavery* on the other, is the most considerable Privilege in the *MAGNA CHARTA* of the People. But *Liberty* can never be absolute in her Demands, or boundless in her Extent; but must be confin'd in her Jurisdiction, and suffer Restrictions like other Virtues. The proper Province of *Liberty* is about *Things Indifferent*; and her Claims can extend no further than to what *Nature* has given us as *Men*, what *Religion* has purchas'd for us as *Christians*, and what the *Law* has allotted to us as *Subjects*. When Persons of bold and aspiring Tempers have been uneasie under these Restraints, Discord, Rapine, Faction, Mutiny, and Rebellion have been the fatal Consequences of their mis-guided *Liberty*. The Multitude has been blown up with Romantic Notions of their *Birth-right*: The Subject has been mounted into a Sovereign; The Enthusiast into an A-

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postle,

postle; The Soldier into a Saint, and the Mechanic into a Judge.

Thirdly, For the Prevention of such Inconveniences, and the more effectual Security of good Government, Let every Member maintain its Station in the Body Politic. Let not the Belly murmur, nor the Hands cease to labour: Let not the Feet usurp the Place of the Head, nor the Head condescend to the Drudgery of the Feet.

Those whose Fighting is with the Anvil and the Fire, or whose Talk is of Furrows and Bullocks, may be wise in their own Work, and maintain the State of the World; But they shall not be sought for in public Counsel, nor sit in the Judges Seat to declare the Sentence of Judgment*.

* Ecclus. 38. 25, 26, 31, 33, 34.

Alex.

Alexander the Copper-smith must not injure an Apostle, without expecting a Reward according to his Works *; Nor the Makers of Silver-shrines for Diana of the Ephesians be guilty of Uproars and Tumults, under a Colour that their Craft is in Danger †. If Demetrius, and the Work-men of like Occupation have sustain'd any Damage, or sue for any Redress, the Law is open, and there are Deputies and Advocates, let them implead one another ‡: Only Let the Process be manag'd in a regular Manner, the Cause heard in a legal Assembly, and the Sentence pass'd by an authoriz'd Judge.

Fourthly, As a further Preservative of good Government, Let the People be caution'd against vexatious and frivolous Law-suits. For these fatigue the Magistrate, and mis-spend his Time: They hinder the Progress of more weighty Affairs, and

* 2 Tim. 4. 4.

† Act. 19. 24, 25. &c.

‡ Ver. 38, 39.

clog the Public Administration of Justice.

THERE is something in a Court of Judicature so Awful and Majestic, that Nothing, methinks, should appear there, but what requires the Examination of the Learned, and the Decision of the Just. Trifles are unbecoming the Station of those venerable Sages, who judge not for Men, but for the Lord; and the low Revenge of an ill-natur'd Neighbour deserves rather the Correction of the Stocks, than the Audience of the Bench.

Fifthly, and lastly, upon the passing even of a wrong Sentence, the People are to be frequently advis'd to Submission, and not to censure a Righteous Government for the Faults of their own Body.

WHO can be such a Stranger in Israel, as to be ignorant of the Artifice of Pleaders, the Falseness of Witnesses, the Subornation of Evidence, and the Partiality of Jurors? And are not these the Causes, why Justice is so often turn'd out of the Way, and Innocence so notoriously oppressed?

pressed? And don't these Evils proceed from our own selves, and spring from some of those Privileges which the People are so fond and tenacious of? And should not the People therefore turn their Resentment upon their own Body rather than their Superiors? Should they not reform at home, rather than cast their Reflections abroad? And blame the Perjury of their Equals, more than the Partiality of their Judge?

BUT it is to be hoped that even these Inconveniences (which Good Men have so long lamented, and the Injur'd so severely felt,) are now redress'd by the Wisdom of our Legislators, and that all Things are so regulated as to promote the Peace of Society, the Honour of our Laws, the Establishment of Justice, the Suppression of the Litigious, and the Protection of the Innocent. *Amen.*

Now to God the Father, God the Son, and God the Holy Ghost, three Persons, but one Eternal God, be rendred and ascrib'd, as is most due, all Might, Majesty, and Adoration, both now and for Ever. Amen.

F I N I S.

And don't these evils proceed from our own selves, and spring from some of those Privileges which the People are so fond and tenacious of? And should not the People therefore turn their Regardment upon their own Body rather than their Superiors? Should they not reform at home, rather than cast their Reflections abroad? And blame the Perjury of their Equals, more than the Partiality of their Judges?

But it is to be hoped that even these Inconveniences (which Good Men have so long lamented, and the Injury to severely felt) are now rectified by the Wisdom of our Legislature, and that all things are so regulated as to promote the Peace of the Nation, the Honour of our King, the Establishment of Justice, the Suppression of the Lascivious, and the Protection of the Innocent.

And to God be the Honour, who has so long and so graciously preserved our Liberties, and who will continue to preserve them, as long as we are faithful to his Service.

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F I N I S

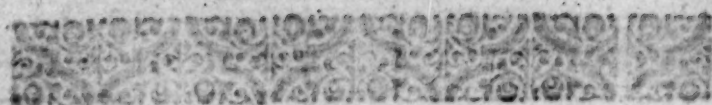


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